CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

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Original

GOD'S JUDGMENTS—THE CHOLERA.

A SERMON,

PREACHED IN BOSTON ON FAST DAY.

BY O. A. SKINNER.

When thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi: 9.

The infinite Father has various methods of instructing his people, and of bringing them into paths of obedience. He employs exhortations and warnings, mercies and judgments; but his chief reliance is upon mercies. If we look at the arrangements he has made for man's physical and moral welfare; if we trace the history of his dealings from the beginning of time down to the present period; and especially if we consider the mission of the messengers he has appointed, and the means they have used, we shall see that God's chief appeal is to the benevolence of the heart. He is most anxious to be known as a Father—most anxious to reveal his love. The great fact standing out first in his works, first in his providence, and first in his plan of grace, is his desire to bless man. For this his government was formed; for this he rules among the nations of the earth; for this he sent prophet after prophet unto the fathers; and his own Son, with faithful apostles, unto us. He does nothing, except for this end. Not one judgment comes from the promptings of revenge; not one act of obedience is required for his benefit. Man is the center at which all purposes terminate—his happiness the end for which everything was designed.

All the methods, then, which God employs in dealing with his people, are the methods of goodness; and really, he is just as good in his judgments as in his favors—when he smites with an iron rod as when he takes us to his bosom, and wipes from our eye the tear of bitter anguish. He does not employ judgments because he has pleasure in hearing the groan of agony; but because judgments will start us from our stupor, when mercies seem only to make it duller and deeper. Occasionally, we become so deaf, that we do not hear God's voice in the zephyr, or even in the blessed Gospel, and then he speaks to us in the thunder. Occasionally, our hearts become so hard, that the gentle influences of divine grace only serve to make them harder, as the dew only serves to harden the earth which has long been drying beneath a burning sky; and then God takes the plough-share of judgment, and breaks up the fallow ground that is lying unoccupied.

This view of the divine judgments corresponds with the declaration of the text. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." There is not a year that passes which does not furnish proof of this truth—not a year in which we do not see many turned from sin through the agency of judgments. And nothing is more natural than that they should have this effect. In proof of this, let us look at the manner, in which God's judgments come, and at the broad distinction which, in his judgments, he makes between the righteous and the wicked. It may aid us perhaps in considering these judgments, to divide them into two classes:—first, those whose cause we can see—and second, those whose cause we cannot see.

Under the first head, we may notice, first casualties—second the poverty and perplexities attending a wicked life—and third sickness and premature death.

In speaking of the casualties which befal us it will not be necessary that I should stop to distinguish between those that come as judgments, and those which do not; those which are the result of our faults, and those which are not, for all can readily mark this distinction. If a crew is lost at sea by intemperance, it is a judgment; if by embarking in a vessel that is unseaworthy, it is a judgment; if by ignorance of their duty, it is a judgment.

Now a careful examination into the casualties of life will show us, that a great proportion of them are judgments—evils that come in consequence of something wrong in man. The daily press is teeming with accidents on the land and on the sea. We should be filled with amazement, if we knew how large is the proportion of them that should be charged to the account of indifference, recklessness of life, violation of known laws. In all such cases they are judgments for wrong. Now when judgments come thus, we learn righteousness; we are brought to consider the cause; and in this way to place a higher estimate upon fidelity, caution, temperance, truth. The casualties experienced in traveling have wrought an astonishing change in one respect. The men having charge of public conveyances are certainly different from what they were a few years since. Men have learned not to trust themselves at sea with intemperance at the helm of their vessel. We are not ready to commit our lives to the hands of a drunkard; for as he is on the road to ruin, we are afraid that he will take us along, and by a short route too.

We learn righteousness, not only from the casualties of life, but also from the perplexities and poverty of wickedness. How often do we meet men, who are harrassed their whole lives long, in consequence of some moral defect in their character. In proof of this let us refer

I. To a revengeful man; 2. To a dishonest man; 3. To an intemperate man. The evils which they endure are the judgments of God upon sin; and it does seem to me that if anything on earth could make us loathe sin, it is these judgments. We think it very strange indeed when we look into a work on the religion of the heathen, to see how they will torture themselves to please their gods. We see one dragging heavy chains, another

wearing an iron collar, another walking in wooden shoes with nails lacerating his feet, and another chained to a tree where he will remain till death comes to his relief. But we do things equally absurd. How many are dragging about heavy chains in our midst; how many are wearing worse than iron collars; how many make their path worse than his who walks upon nails; how many chain themselves to evils from which they receive nothing but misery! We have our gods to whom we sacrifice everything. One sacrifices all to his god of revenge, another to his god of pleasure, another to his god of power, and another to his god of wealth. We think it dreadful that the heathen should sacrifice their children to please their gods; but what are thousands doing in our midst? Let those children who are perishing by the curses of sin —by hunger, by cold, by disease, by exposure, give an answer. Who cannot learn righteousness from judgments like these?

We may learn righteousness also from the sicknesses and premature deaths which sin produces. Every walk of life is filled with those who have ruined themselves by excesses. There are young men who are old in consequence of sin. Sin is a great fountain from which poisonous streams are flowing through society, filling it with disease and misery. The wicked, it is said, do not live out half their days. Our country has just been engaged in a sanguinary war, the battles of which were fought at fearful odds, and with terrible slaughter. Human beings were mowed down in immense numbers. But there was a foe in our army that slew more than the enemy against which we fought—that cut down men who faced with a firm nerve the dreadful fire of an enraged enemy. It is lamentable to think that thousands who left our homes for the battle-field, and who distinguished themselves so nobly in every engagement, fell by their own folly—were victims of their own indulgences!

But we need not follow our army through a distant land, and look into the lonely graves of soldiers, to see the judgments of God upon sin; every burying place in our own land has vast numbers who have died an untimely death through the power of sin. Fathers and sons, the high and the low, have been smitten by the rod of judgment.

Thus, brethren, do we learn righteousness from the visitations of divine justice, and blessed is he who thus learns. To many these lessons are unavailing. Though in the midst of instruction, they do not grow wise; though God gives line upon line, their ear is still closed. And they are pressing on in the course which will ere long make them ensamples to others.

II. We will pass, now, to another class of judgments. In those we have been considering, we can trace the effect back to the cause—we can see not only the sword of vengeance, but the hand which wields it. There is a class of judgments of a different character. They come, but the cause of them is unknown. That they are the ministers of the divine vengeance, we know. But the agencies employed, the causes put in operation, we do not know. In the plague, that mysterious and fearful disease which for so many centuries has been the scourge of many portions of the world, there is, perhaps, a more perceivable connection between cause and effect than in the cholera. There is a very general agreement among physicians, that the plague originates from a dense population, living in a hot climate, without wholesome food and a regard for personal cleanliness. So far, then, as it can be traced to these causes, it is like the judgments of which we have been speaking, and traceable to known violations of the divine laws. In this respect it is like the yellow fever, especially as that fever has manifested itself in what we may term our northern cities. When it prevailed here, the cause was clearly traceable to local impurities. The same is true of its prevalence in New York. There are those yet living who can well remember its ravages in this city. They will never forget, while life lasts, the dreadful call of those who passed around every hour, crying at every house in which it was raging, "*Bring out your dead!*" No prayer was offered by the minister of religion; no winding sheet enshrouded the deceased; no coffin encased his remains. As soon as the eye was closed he was hurried away. Husbands forsook their wives, and wives their husbands; parents their children, and children their parents, as soon as the disease attacked them; for, in the dreadful alarm that prevailed, affection itself was paralyzed, and each thought only of safety. An excuse may be found for this, in the fact that it was supposed no skill or care could be of any avail, and that it was wrong for those who had not been attacked, to risk their lives by watching an hour with those whom nothing could help.

The plague was far more malignant, however, than this disease. As it swept along over the several nations of the old world, hope forsook all hearts, and at one time the feeling was very general that all efforts against it would be fruitless, for God had ordained that it should continue its ravages till the human race should become extinct. In the year 262, such was its malignity, that five thousand persons died daily in Rome. In the year 544, one thousand grave-diggers were insufficient for the burial of the dead in Constantinople.

But I must not detain you by any recital of its ravages, or of the countries over which it has swept. I wish to speak more particularly of the Cholera, which, as our governor expresses it, is hanging over some of our Atlantic cities. There is no disease so mysterious in its origin as this. How it originates is a question which no one can answer; what produces it is more than human wisdom can tell. It is the same in the cold regions of the north as in the hot regions of the south; the same amid the snows of winter as among the noxious vapors of a sultry summer. Its march is as mysterious as its origin and its character. It moves on from city to city, and country to country, like an army commissioned to sweep the earth, and fill the world with desolation. But as it hurries forward, it sends no herald to announce its coming. Able physicians have carefully studied it, yet they have come to no certain conclusions respecting the condition of the atmosphere where it prevails. Unannounced and invisible, it flies forward; but none can tell how or why. Is it in the rays of light? is it in poisonous gases arising from the earth? is it caused by unaccountable changes in the properties which compose the atmosphere? These are questions which any one may ask, but which none have yet been able to answer. But this one thing we know—it is the minister of God, by which he is speaking in terror-tones to the world, calling them to awake and consider. There is one fact, standing out prominently in all its ravages, which no one should forget who would learn righteousness from this mysterious judgment. I refer to the respect it pays to virtue. Strange as it may seem, malignant as the disease is,—fearful as are its ravages,—it seems to pause, as though disarmed of its power, when it approaches a good man. If it assaults him, its strength is enfeebled and it soon retreats, as though conscious of the mistake it had made.

I remember well how it was when the disease prevailed in a southern city, of which I was, at the time, a resident. Nearly all its victims were persons who disregarded the great laws of religion. Though they died in a city of only a hundred thousand at the rate of a hundred a day, but few of the better class were cut down. It was the intemperate, the licentious, those irregular in their habits, those who lived amidst filth and corruption,

that were its victims. I do not say that this was invariably the case, but very generally. And among those of the virtuous who were its victims, there were two causes which tended to render them vulnerable to an attack. One was a disregard of the physiological laws of their nature—the other, the want of a calm confidence in God. There are a great many persons of sincere piety, whose habits of living are, in many respects, bad;—they attend faithfully to the inner man, but abuse most fearfully the outer man. So there are a great many persons who are conscientious, upright, true-hearted, pious, but they are destitute of a cheerful confidence in God; and, in a time of danger, they will suffer such distress of mind as to throw their whole physical system into a state of disorder.

In these facts we see some of the reasons why good persons were, in a few cases, the victims of this disease. There are several causes that predispose a person to an epidemic. One is a want of cleanliness; another is licentiousness; another, intemperance; another is the use of improper food; and another, a disturbed state of mind. If I were asked, therefore, what a man can do to promote his safety amid the ravages of the Cholera, I would say,

1. Let all your habits be cleanly, have pure air, and make a daily and free use of pure water.

2. Be strictly temperate in all your habits, and avoid every kind of excess.

3. Eat none but wholesome food.

4. Keep your mind calm, by cherishing a confidence in the infinite love, and mercy, and grace of God.

That I am right here, there is no doubt. The history of this disease fully confirms all I say. So does the history of other diseases. Ask men who visit unhealthy climes how this is. Ask the captains of our vessels that visit those climes, and they will tell you that the first of their men to fall, are those of bad habits, and that those who are temperate and regular in all their habits are generally safe.

What a lesson do we learn from all this! Truly, God has hemmed us in with motives from earth as well as from heaven. And truly can we learn, from that fearful disease raging in some parts of our country, that righteousness tendeth to life, and is a safeguard amid dangers.

Many of you will remember that when the judgment of which I speak was abroad in our country some years ago, great efforts were made to purify every part of this city. That was wise, and there is every reason to believe, prevented its visiting you. But clean streets, and clean houses, and clean stores are not enough; we must have clean hearts and clean lives. The best defense you can have against this disease is religion. The skeptic may sneer at this, and the worldling may let it fall upon his ear as a dream; but everything we know of the influence of the mind upon the body and the body upon the mind; everything we know of the laws of health and the laws of disease, shows that it is as I say—God spares the Christian, when the wicked fall like stubble before the sweeping flame. The Cholera seemed to search for abandoned persons, as though it was Heaven's officer of vengeance. It entered dens of infamy and the home of intemperance, and there expended its strength and did its work. Oh, what a lesson is here! What instruction may we gather from the judgments of God. If there is one safe spot on earth, it is the home of religion; if there is one shield in the midst of danger, it is religion; if there is aught that can blunt the edge of the sword of judgment, it is religion. See to it, then, for it is the only ark of safety when the floods are rising about us. Put on its shield, for it is your only defense against the sword of vengeance.

Blame no man for what he cannot help.

EXTRACTS WORTH READING.

We cut from the Independent of the 27th ult., the following excellent extracts—some original, some copied. The following, from its English correspondent, touching the Methodist rebellion, are worth remembering, for the same spirit and tyranny is in our country:

"The high-handed doings of Conference, in expelling and degrading ministers, without a fault proved, except the not submitting to proceedings without precedent out of the history of the Holy Office, has moved even the passive and almost thoroughly-subjugated laity of the society. Wesleyans have assembled in great numbers to protest, at Huddersfield, York, Nottingham, Ipswich, Coventry, Burton-on-Trent, Sheffield, Framlingham, Hull, Norwich, Gloucester, and at sixteen other considerable towns, including Bristol, long a center of Methodism; and on the evening of Friday last, the great room at Exeter Hall, London, was crowded with an assembly sympathizing with the expelled preachers. Among the speakers was Dr. Oxley, a highly respected person, who, as he said, had been a Methodist sixty years, and held all the situations a layman could hold, and would stand by the principles of Methodism while he lived; but he denounced the proceedings of Conference as disgraceful and unchristian.

"Having obtained access to the encriminated 'Fly Sheets,' this writer is free to say that the authors have rendered a service to the Methodist Society, demanding fervent gratitude. There is scarcely anything in these 'Fly Sheets,' which has not been said for years past, though in privacy and in fear. If the 'Fly Sheets' had not been written, nor one of the facts stated, the painful result might have been come to by reasoning from general principles. *Sin when it hath conceived bringeth forth death:* and, as certainly, when power has been centralized, and exerted without check or balance, it brings forth both tyranny and corruption. It is a literal and unqalified fact, that under the hand of Dr. Bunting the Wesleyan Society has been moulded into an ecclesiastical despotism. That it was capable of being so mould ed is a fact of some significance, and which might well be matter of observation. But not only has this worst of all despotisms been constituted, it has further been made *politico-ecclesiastical*, and, we had almost written, therefore an *image of the Beast.* Dr. Bunting's mind is more of the order political than ecclesiastical. In a secular career he would have been one of the first of statesmen of the second class—of the second class, because the few men who constitute the first class are not so clever and politic. Dr. Bunting is not merely a Tory, but he would have the society Tory; and that in order that the unity might be made political capital, with which, not to advance himself personally, but to advance Buntingian Methodism. The 'Fly Sheets,' under the head of 'Centralization,' set forth that it has led to, 1, Tyranny; 2, Pride; 3, Partiality; and they give illustrative facts. They show that Dr. Bunting and a clique, contrary to the fundamental principle of Wesleyan Methodism, have been fixed in London; that step by step the powers of Conference have been insidiously conferred on committees; that then these committees have been formed of the followers of Dr. Bunting, and every independent and self-respecting preacher excluded. In illustration, facts such as the following are adduced:

Dr. Bunting has been eighteen years in London, and is on twelve connectional committees. Seven other preachers of the clique are severally on 10, 11, 10, 9, 8, 7, 7 committees, and have been on the average eight years in London, located instead of itinerating.

On the other hand, the venerable Jacob Stanley, who has travelled forty-three years, is on one committee, and

has, in the whole period, been seven years in London. Dr. Beaumont, second to no man in the connection, but who is not of the clique, is not on one committee, has travelled thirty-five years. These two cases, of course, do not stand alone, but they serve to show how Wesleyan Methodism has been administered. Another complaint of the 'Fly Sheets' was, that £40,000 of the centenary fund had been squandered upon a building in London, to subserve the personal and political objects, the ease and convenience of the governing clique. Another complaint was, that *ten per cent* of the whole revenue of the Missionary Society (£100,000 a year) was expended in management, and that, too, while people were urged to greater exertions, and even the comforts of the missionaries abridged!

[Wonder if the large amount of funds entrusted to the *few* in other sects are not sometimes perverted? Is there no danger?]

"No attempt has been made to disprove these statements. Instead of this, the baseness of espial and the most discreditable arts have been resorted to in order to discover the writers; and for not having aided in this discovery, Messrs. Dunn, Everett and Griffiths have been ignominiously expelled! And what is very remarkable, at this same Conference one of the secularized preachers, who was part of the standing machinery complained of by the 'Fly Sheets,' was expelled as a defaulter!

"It must be borne in mind that these 'Fly Sheets' were not published. They were sent to the preachers only, in the hope that they would be moved to effect the desired reforms. This fact, and the further facts that the writers had either to resort to the secrecy of anonymous writing, or be prepared for ruin, strikingly exemplify the power and tyranny of the ruling clique, and its demoralizing effect upon the entire body of the preachers. It will be remembered that the lay element has no existence in the Conference, nor any organized power out of it. Even these reformers neither thought of making any open appeal to the people, or of assailing the iron-bound system which keeps the people not merely in a state of pupilage, but in a state of vassalage.

"The expelled preachers intend to itinerate throughout the land, and to set forth their case. It would be well were the people prepared to use the occasion to break down the clerical despotism; but they are not prepared, for they have been assiduously trained in a kind of abject and superstitious reverence for Methodism as it is, and the Methodist mind has been dwarfed by the process."

This is pretty plain talking, but mild compared with the following from the "Church and State Gazette":

"The Wesleyan Despotism.—The acts committed at and by the last 'Conference,' are sufficient of themselves to prove that there is no despotism in Popery so absolute and so desolating as that practiced by the great Llamas of the Methodist Connection. A Wesleyan minister is a slave, politically, intellectually, morally, and religiously; and if he refuse to be a slave or shows ill-will under his burthen, he must cease to be a minister. An upright man, who declines kissing the feet of those who are set over him, can in a minute, by an act the most wanton and barbarous, be punished by transportation or be rendered entirely destitute; he can be changed from the healthiest and pleasantest circuit in England to some pestiferous and deadly locality beyond the seas; or, as in the case of the ministers who, at the last Conference, respectfully declined to plead guilty to hypothetical charges, but who were ready to be put upon their trial, expulsion and destitution are thought not too heavy penalties for their daring to stand erect and independent against their sleek and oily tyrants.

"But Wesleyan despotism has reached such a height that it does not seem likely to be able to go farther; at all events, the Bristol Wesleyans, congregations and ministers, have publicly protested against the tyranny exercised in the case of the three expelled ministers, and have declared that they will give those victimized gentlemen their warmest support. A wide split is likely to ensue; and, probably, the Church of England, which Wesley once so well loved and which lacked prudence in not loving Wesley and keeping him within her bosom, may win back to her fold the sons of many whose fathers left our communion when they found not in it that which may now be easily attained, and which they cannot find in their own. Whether this result ensue or not, it is very clear that Wesleyanism, which is no more what its founder made it than the Church in Abyssinia is a pure Christian Church, has received a shock from which it will probably never entirely recover."

The last paragraph is in keeping with State-Church policy—sugared words to win back to loving obedience those dissatisfied with Methodist tyranny, that a new prop may be given to a *leaning* establishment. And the offer is not to be slighted, for established Episcopacy has the State to support it and pay for all it acquires. But honest men will spurn the offer. Others may take the bait, for State piety is liberal, and does not meddle much with men's consciences or conduct, so be they stick to their professions, and read service well. But Methodist despotism, as well as all other sorts, must have an end. The hour is come; the day of reckoning has dawned: and wo to those who stand up for oppression. The Methodist oligarchy is a libel upon religious liberty. It is surprising that it has been so long tolerated. Nothing but the enthusiasm of that zealous people, which has blinded the masses to the actual character of their tyrannical government, has kept it from decay and abhorrence where anything like religious freedom is known. It is no cause of sorrow that the war is begun. Such strifes will do no harm to truth or religion, happiness or honor. W. S. B.

From the Christian Register.

LETTERS FROM REV. T. CLAPP.—NO. V.

New Orleans, Aug. 30, 1849.

Rev. N. Folsom:

Dear Sir:—In a former communication I have argued that the parental character of God, as revealed by his Son, is a sufficient proof of the doctrine that all men will be finally saved. For, to the eye of reason, unbounded Love cannot call into existence a race of beings under circumstances which would even render them liable or exposed to complete, intense, and eternal wretchedness. God cannot choose and carry into effect a plan of creation, which involves of necessity a great, dreadful, and everlasting wrong.

The objection has been urged against this argument, that finite minds are unable to decide what is, or what is not consonant to the principles of Divine benevolence, because it is infinite and unsearchable. But to this I reply, that if the infinitude of God's goodness places it entirely and forever beyond the grasp of our minds—our utmost stretch of thought, reasoning, fancy, or imagination—then the same cause, infinity, must place his other moral attributes, justice, wisdom, &c., absolutely above and beyond our comprehension. Upon this theory, to us God is lost and swallowed up in his own immensity, and we have nothing left but the dark and cheerless dogmas

of Atheism. We are alone in the universe—poor, benighted orphans, wandering on a bleak and awful waste—vile weeds, tossed upon the billows of chance or fate, "where'er the surge may sweep, the tempest's breath prevail." But this question is forever settled by the instructions of our Savior. He assures us that it is our duty to be perfect, as our Father in heaven is perfect. How is it possible for us to imitate God's perfections, without some correct ideas of the nature and glories of his character? It is certain, then, that our Father will not permit an unmixed, remediless and interminable evil to blast the fates of his children.

Again, it is alleged that evil exists in this world, and we may therefore infer from analogy, that its existence in the eternal world is not inconsistent with the Divine attributes. If God can consistently allow evil to exist a thousand years, why may he not, without any impropriety, permit it to run on through all the centuries and cycles of a coming eternity? I reply, this mode of reasoning rests upon a position which has never yet been proved to be true. We are not authorized to assert, that the imperfections of this life are, all things considered, an absolute evil. They may be "but blessings in disguise." The Bible assures us that all created things revolve in the bosom of infinite love—that nothing is or can be—that not a breath of air moves, not a withered leaf falls to the ground, not a pain is felt, not a sin is committed, not the most inconsiderable thing can occur—without the knowledge, permission and appointment of our Heavenly Father. It is certain, then, from the teachings of Scripture, that since the eye of Omniscience is directed upon everything, and his unerring wisdom takes care of all, whatever appears to us evil in this world must be the necessary consequence or means of a greater good.

"Respecting man, whatever wrong we call,
May, must be right as relative to all."

It is easy to reconcile the apparent evils of a limited period, with infinite benevolence; but endless evil can neither be originated or permitted except by unbounded malevolence. So much is self-evident.

What are the principles of God's proceedings with sinners in the present world? Let our Savior answer this question. "Your Father maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. God so loved the world," &c. We all admit the immutableness of the Supreme Being. He cannot therefore be less kind to the wicked after their death than he is now. If, as Jesus teaches, the Father of all regards sinners with an infinite attachment, I am certain that their means of improvement and happiness will be continually enlarged, as they travel along the line of an interminable existence. But we are told that human life is a state of probation which terminates at the grave. Those who die in their sins, immediately enter upon a state where there will be no opportunities of repentance, or reformation, through a long eternity. Who can believe this? Not one text of the Bible fairly explained, supports the shocking sentiment. It is abhorrent to reason. What a strange idea that God will punish sinners by making it forever impossible for them to abstain from the commission of sin! Imagine an earthly parent to deal with an erring child upon this principle, if it were permitted. The little boy, for example, has uttered a falsehood. Now, suppose the father were to punish that son, by placing him in a situation where it would be impossible for him ever to speak the truth again. What should we think of the moral character of such a parent? Can God display to the intelligent universe his displeasure of sin by ordaining its endless perpetuity? Incredible! The truth is, so long as a sinner lives, whether in this world or any other, he must of necessity enjoy the means and opportunities of repentance. The sinner in a state of existence where he could not obey the law of God, would cease to be a moral agent, and become as incapable of punishment as a tree, or a block of marble.

Once more, it is said, that admitting the boundless benevolence of the Deity, and his purpose to effectuate the greatest possible good of his intelligent creation, it may be that such is the nature of things, that the greatest happiness of the greatest part of mankind cannot be attained without the sacrifice or destruction of the smaller portion—the minority. I answer, the theory that the highest happiness of the universe may require the eternal punishment of a part of the human race, is a merely gratuitous assumption, entirely inaccessible to reasoning. We read in the Bible that the Creator has no antagonist, no equal and no superior; that his wisdom and power have always done what was most gratifying to his unbounded benevolence throughout the regions of illimitable space and the ages of eternity. Besides, according to Scripture, what is called nature was made by God, and cannot, therefore, be fraught with elements subversive of his own benevolent purposes in the work of creation. Turn which way we will, there is no evading the force of the truth that the attributes which the New Testament ascribes to our Father, imperatively demand the ultimate holiness of all mankind. I believe, with Dr. Channing, "that God's justice is only a wise benevolence, employing rewards and punishments to exalt intelligent creatures to a most perfect and happy character—a participation of that moral goodness which forms His own felicity." I further believe with him, "that in this world God is training men by prosperity and adversity, by aid and obstructions, by conflicts of reason and passion, by motives to duty and temptations to sin, by a various discipline suited to our nature, for an ultimate union with himself, and for a sublime and ever-growing virtue in heaven." And I also believe, that a system of religion which denies or doubts the final redemption of our race, "takes from us our Father in heaven, and substitutes for him a being that we cannot love if we would, and whom we ought not to love if we could."

How sublime and glorious the doctrine of the ultimate reconciliation of the human family to God! How passing strange, that any clergyman should entertain the apprehension that, even if it be true, it is dangerous to teach it! Dangerous to teach the sentiment announced to the shepherds by angels at the birth of Christ, that in the mighty roll of endless ages the time is coming, when the last wandering prodigal shall be brought back to his Father's house, amid the rejoicings and halleluiahs of the countless millions, who will forever encircle the throne of Him whose son poured out his life for their redemption? Thanks be to God for his unspeakable gift!

Truly and affectionately yours, &c.

T. Clapp.

"A Treatise on Death, and against the Death Penalty. By A. Van Wyck, Mt. Holly, N. J. New York: Fowlers and Wells, Clinton Hall, 131 Nassau street." Pp. 12.

This little tract contains some rather interesting and novel doctrines. For instance, the *absurdity* of using Death as a punishment or a terror, is shown in the following extracts.

What the author's *religious* views are does not clearly appear.

"Mortal or temporal death is a part and parcel of God Almighty's beneficent and immaculate system of nature—altogether conservative, renovating, glorious. An ordinance designed in the beginning—and, like all His other great regulations, permanent, uniform, and universal. A system that is all-wise, and replete with tender

mercy and kindness, and under no supposable circumstances can either ever be abrogated or superseded—in short, an institution with which it is impossible, obviously, to dispense." * * * * * * * *

"And yet, has it not been *profaned* by almost all races of men, especially Christians? Is it possible to conceive, that men, whether Christian or Gentile, would have been such butchers of each other if they had been taught that death was a most *sacred* and *all-merciful institution;* so *sacred,* that to *meddle with it on any pretense, would be a crime of the deepest dye; and a crime, moreover, that could not but defeat its object in every instance, without exception.* When will men learn not to legislate on a subject of which they *profess* to *know nothing,* but its superficial aspect? But of whose *real possessions,* (notwithstanding the Holy Scriptures,) *they hitherto have had the most profound, and hopelessly stupid, ignorance!* Am I told that they *have* the Holy Scriptures to sanction their atrocious enactments? Alas for the stability of Holy Writ, if no deeper readers can be found than those who cannot see that the death denounced, or assured to Adam, was not the death of his body!" * * * *

"What a monstrous abortion, then, is it to regard as a punishment, which man has a right to inflict on his fellow, such a great institution of God Almighty, *which, in its purely beneficent operations, renders man's interference therein, under any supposable circumstances, absolutely and totally fallacious.* What! to assume the absurdity, and to verify it by practice—that the three hundred deaths in the city of New York, last week, were so many *punishments* on the *innocent and guilty alike? Punishments,* whose *physical* effects were *identical* with those induced by the death of the *villain on the gallows!* And yet this conclusion is inevitable, if the *article of Death* be really *any punishment whatever, in any sense of the word; which it surely is not!*" * * * * * * *

"The dissolution of man's mortal, physical body, was ordained by God in the beginning, in all goodness; and was, and is, and forever will be, really a necessary preliminary to man's immediate advancement in happiness, in the business of his proper life; as indispensable a procedure as his birth; and can no more be obviated and done away with than that. Is equally conservative as birth—stands on the same platform; and is of equally great value in its real possessions as that; and should be regarded by all with the same respect and affection! Therefore, and philosophically, and truly speaking, there cannot be such a phenomenon as *premature death* under any circumstances whatever." * * * *

"What can prevent some men from the wish to kill either themselves or their neighbors? Not the absolute certainty of retribution; whether by the gallows, or the guillotine, or the inexorable dungeon. By no manner of such means can such unfortunately organized wretches be deterred from crime. How, then, shall such destructive tendencies be ever lessened or alleviated, but by striking at the root of the evil—by education? Yes. But not in these false doctrines, which have already produced such sad fruits; but by the assurance, beyond the possibility or shadow of doubt, of the sublime and *eternal fact,* that man cannot impair, in the least degree, his own or his neighbor's *real life;* no, not one solitary *item* of his actual possessions and capabilities, by destroying their own, or the mortal bodies of their fellows. That each *man* who commits the murder, either of himself or of another, only marks *himself* with a *permanent* and *incurable wound.* While he does not, and cannot, by any supposable process, even in the smallest degree, *permanently injure,* or *impair* the *real, imperishable person of his neighbor.* So that there is nothing whatever to be gained, in any sense of the word, by the *suicide* or the *murderer,* or the legal *hangman.* For the one cannot fly from himself by such process, or by any process; and the second cannot *escape detection;* for he marks his own *imperishable form* with an *insignia,* which there is *no power* in earth or in heaven *ever to efface.* And this is a great philosophical fact, authenticated by divine revelation, in so many words; but which has never been fully believed, because the *invisible machinery* by which such *records* are made and which are a part of the immutable laws of *man's being,* have never been sufficiently understood."

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, OCTOBER 13, 1849.

UNIVERSALIST CHURCHES IN NEW YORK AND VICINITY.

ORCHARD-STREET CHURCH.—Orchard, above Broome; services 10 1-2 A. M., and 3 P. M. Conference Meetings Friday evenings. Rev. C. H. Fay, Pastor. Residence 231 East Broadway.

BLEECKER-STREET CHURCH.—Bleecker, corner of Downing. Services 10 1-2 A. M., and 7 1-2 P. M Conference Meetings, Tuesday evenings. Rev. W. S. Balch, Pastor. Residence 728 Greenwich-st.

MURRAY-STREET CHURCH.—Murray, corner of Church. Services 10 1-2 A. M., and 7 1-2 P. M. Rev. E. H. Chapin, Pastor. Residence, 13 Murray-st.

FOURTH-STREET CHURCH.—Fourth-st., between Avenues B. & C. Services 3, and 7 P. M. Conference Meetings, Wednesday Evenings. No Pastor at present.

WILLIAMSBURGH.—Church corner of Fourth and South Fourth-streets. Services 10 1-2 A. M., and 7 1-2 P. M. Conference Meetings Thursday evenings. No settled Pastor.

BROOKLYN.—Services 10 1-2 A. M., and 7 1-2 P. M., in the Lyceum, corner of Concord and Washington-streets. New Church building in Monroe Place. Conference Meetings Wednesday evenings. Rev. T. B. Thayer, Pastor. Residence 9 Willoughby-street.

NEW YORK EVANGELIST AND UNIVERSALISM.

NUMBER III.

The writer in the Evangelist devotes his fourth article to a continuation of the subject of man's nature. He says, and he proves pretty conclusively, that Universalists do not believe in the doctrine of *total depravity.* We know that men are bad enough, but we have no idea that they are entirely corrupt, *totally depraved,* so that there is no possible good in them. And whatever men may profess to believe on this subject, who does not know that this doctrine is false? Was there ever a man destitute of all virtue; so that he did not "think a good thought or perform a good action?" Such a person never walked the earth. How preposterous, then, is the idea, that this is the natural condition of men—that this is the character of all except those who have been converted in the Orthodox way, and joined some "Evangelical" church!

If men were by nature "wholly inclined to evil, and that continually," how came it to pass that the "Gentiles did by nature the things contained in the law?" And how can evil men "wax worse and worse" if they are totally depraved in the beginning? Surely they can get no "worse" than *total* depravity itself. Our author quotes the following:

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Prov. xxx. 12.

But if men are totally depraved, what is there in them to "wash?" He might as well talk of washing a quantity of filth taken from the street, as of cleansing a man who is entirely corrupt. In the former case, "wash" away the filth and nothing remains; in the latter, remove the corruption and nothing is left. But we need not pursue this subject. The doctrine in question is false if ever there was a falsehood promulgated.

We are also truly represented as denying that this life is a state of probation—i. e. in the "Evangelical" sense of the term. We do not believe that this "life is the time which God has given to 'scape from hell and fly to heaven;" so that none can be happy in the future who are not here converted in the "evangelical" sense. This idea would consign to endless wretchedness ninety-nine in a hundred of the human race, all infants, and millions of men who never heard of Christianity or its Author. Excuse us for not holding to such God-dishonoring notions.

But that this life is in no sense a preparation for the next, that our experience here shall in no way affect our happiness there, is, we think, held by no one in our ranks. We believe that God placed us in this world for wise reasons, and that our experience here will have an important bearing upon our happiness in the world to come. It is in this faith we believe present evil will be overruled for future good; and we can "thus justify the ways of God to men."

The following from our author contains a common slander, and should be noticed:

Men may live as they please—may serve God or Satan—may pray or blaspheme—may be Christian, or Jew, or Mohammedan, or Pagan—may be honest or dishonest, sober, chaste and moral, or drunkards, adulterers, liars and murderers, and in each case be precisely as well off in respect to their future blessednes. If this is not a "doctrine of devils," pray what is?—Had the great Deceiver set himself, with his utmost art, to devise a scheme that should make men live utterly regardless of their final end, and give themselves up to work all iniquity with greediness, what could he have invented more effectual to his purpose than this doctrine?

The essence of this, and the idea it was intended to convey is, that we teach that it is a matter of no consequence how we live, —that our faith encourages wickedness—leads men to "give themselves up to work all iniquity, with greediness," &c. Those acquainted with our doctrine know better than this. It is not this doctrine, but the opposite one of endless misery, which, by teaching that God hates and will forever torment his enemies, has led men to wrong and devour each other, and fill the world with violence, thinking that thus they were imitating the Almighty. And further, it illy becomes any of the "evangelicals," to prate about the licentious influence of Universalism, after the developments of the last few years; during which so many of their own number, including one former editor of the Evangelist itself, have become notorious for their vileness. They had far better remain quiet on this head.

Mr. Warren's fifth article is occupied with quotations from some few respected writers among us, to prove that Universalists deny man's freedom, and hold to the doctrine of necessity. These views he passes off as those of the denomination, and accompanies them with the common objections urged against them. This is beautiful for a Presbyterian, the creed of which sect affirms that God hath "foreordained whatever comes to pass." This is one of those subjects on which there is a difference of opinion among us. No one has authority to say, that as a denomination, we hold to the doctrine of necessity or of free will; for in this (which is really one of the most perplexing points of theology) we widely differ. It is easy to urge objections against either view; and it will probably be a long time before the religious world arrives at a uniformity of opinion concerning it.

The sixth number of our author is devoted to the subject of punishment. He cites various passages from our publications, to show that we believe punishment is disciplinary, and says:

From these declarations it appears, 1st, that salvation from sin is not "of grace," but of punishment. Not the blood of Jesus Christ, but the judgments of God are the fountain which "cleanseth from all sin," &c.

Is it possible our author supposes that Universalists believe punishment is the only, or the principal means of salvation? It would be an unwarrantable excess of charity to allow this. He knew he was not giving a just representation of our views.

We hold that punishment is reformatory—that one of its aims is to induce us to dislike sin and cease to practice it. But there are other means ordained for this purpose also, and which work together with it for the accomplishment of that end. These all come from God, and to Him, as their source, should be ascribed the glory of our deliverance from iniquity.

Again, our author says:

It follows, 2d, if the above assertions are true, that either all men are brought to repentance, and saved from sin in this life, or there is a punishment for sin in the future state. For all are punished, and all punishment is reformatory. Either then all are reformed, or the necessary result not being secured, the work must be completed in eternity. Either all are reformed here, or some are punished hereafter. Universalists may have which horn they choose.

Thus he supposes that he has driven us into a wonderful dilemma; in which we only have a choice of "horns." We, however, discover no "horns" in the case; and could we have a view of our author's cranium, we are inclined to think something besides "horns," more flexible, but equally prominent, would appear.

Punishment does accomplish its aim in the present life. All are rendered by it less sinful than they would otherwise be; and though all are not completely reformed here, it does not follow that when they pass into the future world and are free from the influence of temptation, they will be evil-disposed. We think there is at least room to doubt whether punishment will then be needed there, as a means of reformation; but we have no hesitation in saying, that if needed, it will be employed; and in so saying, we are not frightened by the appearance of any dreadful "horn."

We pass to Mr. W.'s seventh number, in which he assests that Universalism "denies the *divine nature* of Christ, and regards him simply as a man. It is on this point the very lowest form of humanitarianism." This is far, very far from the truth. We believe Jesus to be the "Son of God"—"the only begotten of the Father, full of grace and truth," but not "the only true God," not the "Father," whose "Son" he is. Yet he was "holy, harmless, undefiled, and separate from sinners," and endowed by his Father with wisdom and power—all things necessary to prosecute successfully the great work of man's salvation; so that in that work "he will not fail nor be discouraged."

Our author says, "Universalism denies the great Christian doctrine of an atonement for sin;" which is another of his reckless assertions. He finds no difficulty in showing that we do not believe in *his* view of the atonement, but that is very different from the great Christian doctrine." If we have any regard for the honor of Christianity, we should not represent it as teaching that the innocent may be justly punished instead of the guilty. If our judicial tribunals should proceed on this plan, a fine state of things would be produced. Paul tells us: "He that doeth wrong (not another for him) shall receive for the wrong he hath done." Col. iii. 25.

We care not to notice the texts adduced by our author to support his views, or their peculiar arrangement, so as to represent them as contradicting our ideas on this subject. We might easily retaliate in this way if we chose; and as to the texts themselves, when correctly understood, they harmonize well with the views maintained by Universalists; that Christ died not to appease his Father's wrath, but to commend his love to the world, and thus induce the world to love him. "God," we are told, "commended his love to us, in that while we were yet sinners, Christ died for us."

We think we have devoted all the attention to the articles in the Evangelist which their merits warrant, and will conclude our observations with the remark, that they have not at all impaired our own faith in that system of truth divine, the prominent article of which is, that in the dispensation of the fullness of times, God will gather together in one all things in Christ, and that ultimately, all nations that God has made, shall come and worship before him, and glorify his name. H. L.

PROGRESS—PERFECTION.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection". Heb. vi. 1.

The above language of St. Paul to the Hebrews is greatly liable to misapprehension in the mind of the common reader. The English version does not clearly express the Apostle's meaning. He does not mean that we are to *forsake* or *abandon* the first principles of Christianity, or the great fundamental truths or doctrines of the gospel. He does not mean that we shall hold them in any less esteem than that in which they were first received, nor intimate that without them we can progress onward to perfection. It is obvious from what precedes and what follows the language here quoted, that he considered those to whom this epistle was addressed none too well established in the faith of the gospel, nor too thoroughly instructed in the fundamental principles of Christianity. On the contrary they were quite deficient in all of these. For he says, only three verses before this language occurs, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." He would have them sufficiently strong in the faith to be able to use meat instead of milk.

What then does he mean by "leaving the principles of the doctrine of Christ," and going "on unto perfection? Obviously this: they were to be progressive, to advance onward in divine knowledge and virtue; they were not to remain stationary, mere *babes* in knowledge, when so high and important truths and duties were before them, calling them to activity and advancement. The first rudiments, the mere alphabet of Christianity, they had received and professed to have learned a long time before. The ceremonial righteousness of the law, its types and shadows of good things to come, the schoolmaster to bring them to Christ, the imagery and prophetic delineations of the prophets, all pointed to the gospel and its glories revealed in Christ as the consummation, the great good. The latter was the end, the former the road leading to that end. They were not to stop by the way, or at the commencement of the journey, but move on to the end. They were not to remain in their *alphabet* forever, but having learned that, the scholar should go on to *syllables, words, sentences*, and the *whole science of the language of a perfected Christianity*. Having learned the alphabet of Christianity once, they ought not to be (as they were from remissness and inactivity) under the necessity of learning, or having it taught to them again, like mere babes, or very young scholars; nor ought they, after so long acquaintance with the rudiments of the gospel, to be under the necessity of "laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and the judgments of the age."

The apostle would have them move forward in the path of truth and duty. They could not long remain stationary. They must either go forward or backward. And he next admonishes them of the fearful consequences of going backward, or falling away. "For," says he, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." That is, humanly speaking, it is impossible; no human powers or means are sufficient for it. The same means that were once effectual in awakening them will prove ineffectual and useless. They must pass through the fiery ordeal of sore and awful judgments, like the ground that "beareth thorns and briers," and must be burned over before it will produce any good fruit. Their "wood, hay and stubble" must be burned up, and they must suffer loss, though in the end they themselves may be "saved, yet so as by fire." Yet the apostle would admonish them, and fain would he save them from those awful judgments—from the fiery ordeal that awaited all apostates and backsliders. He would have them go forward and not backward: yea, he would have them "go on unto perfection."

We are not, however, to suppose that by going on unto perfection the apostle expected the Hebrews, or any other Christians, would reach, in this life, that state of perfect purity, sanctification and sinless perfection, beyond which they could go no farther, nor make any farther progress. For this would be contrary to what Paul says of himself, and to the general voice of the New Testament. The best of saints are not here supposed to have attained so high a point. John says, (First Epistle, i. 8.) "If we say that we have no sin, we deceive ourselves and the truth is not in us." Those who claim to have attained entire sanctification, a state of complete and sinless perfection, (as there are some who make these pretentions now,) "deceive themselves," as the apostle declares, whether they deceive others or not. For they often commit those things which both the world and the Bible call sinful. It is the sheerest pretension and hypocrisy, or delusion, for them to claim sinless perfection and freedom from guilt, while their practices are condemned both by reason and revelation as sinful and wicked. The sins of a professed saint are quite as heinous, we should judge, as the same acts in an unconverted and unpretending sinner.

By the apostle's exhortation to "go on unto perfection," we suppose he means that we are to make perfection, *supreme* perfection, if you please, the standard, the rule, the guide of our lives and actions. And we are to move onwards towards this standard, towards this mark, as fast and as far as possible—to come as near it as possible—to be as much like God as possible—to attain all the knowledge, all the truth, all the holiness, all the goodness, all the virtue that we can. When Christ said, "Be therefore perfect, even as your Father in heaven is perfect," he could not have expected his hearers would or could become *infinite* in any one perfection. He disclaimed for himself the possession of any such (infinite) perfection when he said, "Why callest thou me good? There is none good but one; that is God." He obviously meant they should seek to be *imitators of God*. They could be good, wise, holy, just, true, as God is, not

in degree, but in kind, and thus making him their standard, they could daily grow in grace and attain the highest degree of perfection that their nature and condition here would permit. And this is what we should all aim at. We should all be progressive. The higher our attainments the better, and the nearer we shall approximate to perfection. D. S.

REV. ATHANASE COQUEREL.

In a description of the Peace Congress lately held in Paris, as given by a Correspondent of the Evening Post, we find the following notice of the above distinguished individual:

"The second Vice President, is also of the church, we beg pardon, of the chapel. He also is an orator high on the Paris roll of fame. The Rev. Mr. Coquerel was a member of the Constituent Assembly; he was one of the commission which framed the constitution, and is now a representative in the Legistive Assembly. The Rev'd Mr. Coquerel is a professed rhetorician. Samson, the first professor of elocution and the best comic actor on the French stage, regards the preacher as the best pupil he ever had. No Frenchman rolls the R's nor pronounces the U's more musically than he; every letter of every word from his lips comes as fresh and distinct as the new coin from the mint. All the actors of the Francais, Odeon, Historique and Gymnase swear by the Protestant pastors of the church on the Rue St. Honore, built by Le Mercin, for the Peres de l'Oratoire in 1621, and converted into the exchange of the quarter by the great revolution. Let Englishmen swear by him in future. I have had a great deal of experience of French speakers, French men speaking English, English speaking French, nay even that wonderful race the Germans, so skilful with every tongue, but I have never heard a foreigner who possessed so perfect a mastery over another tongue, and that tongue the English, as the Rev. Mr. Coquerel; he has all our idioms, our accent, and, I had almost said, our association of ideas. You well recollect how the Hon. Pierre Soule of Louisiana, electrified the Senate some years, since with his burning eloquence, yet although he has been some twenty years in the country, every one could perceive the broad foreign accent, you could point out at once his origin. How it is that Mr. Coquerel, a native of Paris, could so master our difficult tongue I cannot understand, unless old Samson is a true Rosicrucian. Like his brother of the Romish church, he looks as if Protestant abbeys fared not worse than brothers of Bolton Abbey in the olden time."

"How" Mr. Coquerel is able to speak the English so correctly is very plain. He had a better teacher than "old Samson" or any other man—His mother was an English woman, so that in speaking the English language, he but uses his "*mother* tongue."

"LE LIEN"—THE BOND.

There is a paper published in Paris, called "The Bond," devoted to the interests of the "Reformed Church of France," the National, or State Protestant Church. Its motto is, "Endeavoring to keep the unity of the spirit in the Bond of peace." (Eph. iv. 3.) We have had a regular exchange for the year past, and have been much interested in the perusal of its columns. It contains many excellent sentiments, is liberal, distinct, and honorable, but severe upon the conduct of those who have sought to rend the church in pieces. It is a small sheet for the organ of the "National Church,"—a large octavo of 8 pages, issued semi-monthly. But it should be remembered that the French are not a reading people like ours. The masses cannot read if they would, for none have taught them. And those who can, have little disposition to do so on religious subjects. Besides, the great body of the French people are Roman Catholics. The Reformed Church does not include more than four or five hundred congregations. The Universalists of this country are not quite twice as numerous, and yet we circulate, probably, 30,000 papers weekly, each containing more than double the amount of matter in the Bond. But, I should observe, there are other papers in France devoted to the Protestant cause, and one lately started as the organ of Mr. Monod and his party.

We have made these remarks simply to show the contrast between the French and American people touching religious literature. With us the masses are informed, our "common people" are intelligent, thinking, reading, speaking; constantly searching to know and enjoy more. In France the *few* are learned; strong, mighty men; stars in the firmament of literature and science; more brilliant because of the darkness which surrounds them. We may not boast of *single great men*, like theirs, but we ask for a true observation of the whole nation—of *the people*. Of them we boast. Our common schools are our pride, and the immense circulation of our religious and secular journals, tells a story of wonder to other nations.

The spirit of the Bond is excellent, breathing a mild and liberal spirit which cannot fail to have a good influence upon the public sentiment. We have marked several pieces which we design to translate for our columns, as soon as we have leisure, with which our readers will be much pleased. W. S. B.

POLITICAL AND RELIGIOUS AGITATIONS.

We live in a wonderful age—an age of commotion, revolution, reaction, but, on the whole, of progression and improvement. Political disturbances seem to be at an end in Europe for the present, and kings, promising to behave better, are going upon a new trial. Let them beware how they use the power they yet retain.

The Peace Congress has met, *speeched*, resolved, and parted, all to some good purpose, it is hoped. Interchange of thought tends to unity; even looking at one another, occasionally makes people feel better, if nothing is spoken. Who can ride all day in the same coach and feel no friendship for fellow passengers?

The Pope keeps away from his "loving children" whom foreign and lawless demagogues, according to the Catholic version, held to a Republic against their will, till French cannon gave them an opportunity to return to loyalty. Pio Nono has been *cannonized* already. But the end is not yet with that Rome business- Austria wants to say a word, at which France will growl, perhaps refuse to hear; then look out for another outbreak in good earnest when the nations have less to do abroad. France, with Piedmont, and all the liberals of Italy, against Austria, Naples and the Pope. Something will come of that. There is but one vacant niche in St. Peter's. A statue of the present Pope will fill that; there will be no room for another.

But the elements are not at rest in religion. These are melting with fervent heat. A flare up among the Methodists of England has just taken place, which looks serious enough for any lover of liberty. Several eminent preachers have been expelled and degraded for sending their *thoughts* privately on "Fly Leaves" to one another. Fudge. What is expulsion to an honest man. "When father and mother forsake, the Lord will take up." The Methodists have played the tyrant about long enough to have a revolution. It is the strangest thing imaginable that such a despotic body can live in any country. We have nothing else like it in ours. But Methodist "Fly-leaves" are dangerous things.

A great meeting was held lately in Exeter Hall, London, to sympathize with the "degraded" members, at which there was some pretty tall talking into Methodist ears. Congregational tendencies take up the gauntlet, there and here, and the fight goes bravely on. The "Advocate and Journal," Methodist organ here, like the "Freemans' Journal" for Catholic, goes it hard for the supremacy of the power, and privilege, and divine right, to denounce "Fly-leaf" correspondence, abuse, "expel' and "de-

grade" the unruly members who will not think and act after the liking of their spiritual earth-lords and task-masters. Pretty well, and very natural, after all. Go for the sect, right or wrong. The "Conference," the Bishop, the Pope, must be sustained, though the heavens fall. The leaven works. Let it work till the whole lump feels its influence. Let the "Fly-leaves" circulate. They will do no harm. W. S. B.

THE GOLDEN CALF.

The reader of the Old Testament Scriptures will recollect that while Moses tarried longer in the mount than his rebellious people desired, they besought Aaron to make them gods that they might worship. "Up, make us gods, which shall go before us. As for this Moses, the man that brought us up out of the land of Egypt, we wist not what is become of him." So Aaron commanded the people to break off their golden earrings, and with these a molten calf was made, and the people shouted "these be thy gods, O Israel, which brought thee up out of the land of Egypt." When Moses came down from the mount and saw what had been done, "his anger waxed hot; he took the calf, burned it in the fire, ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." When Aaron was called to an account by Moses for the mischief he had done, he excused himself as follows: "Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief; for they said unto me, Make us gods which shall go before us, for as for this Moses, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf."

We have glanced at this history for the purpose of calling the reader's attention to some of the Aarons of our day and generation. How ready men are to find an excuse for the mischief which they directly or indirectly are concerned in. Go to the rumseller, and tell him of the woe and ruin that Intemperance brings on the land; that its fangs are red with the blood of martyred victims, and its steps dripping with the tears of widows and orphans; and he will tell you, Oh, let not your anger wax hot, I make no drunkards, I keep a respectable house. Moreover the people will indulge in drinking; their cry is, "Make us gods." I cast it into the fire, and there came out this calf!" Like Aaron, he disclaims all participation in the evil, and puts the guilt somewhere else.

For years, the cry has gone forth from our pulpits and our presses, that the doctrine of endless misery is a dishonor to God, a dark cloud over the gospel of light and salvation; that it has made some melancholy and others mad, peopled our madhouses, and dug premature graves.

Go to the teachers and preachers of this dogma, tell them of the anguish and bitterness, the tears and wailing it has caused, and they have Aaron's plea ready. The people, the people are in favor of such preaching; they have been educated from their cradles in the belief of it; "Then I cast it into the fire, and there came out this calf." Thus we might go on, but the reader will make the application and cases will be suggested to his mind similar to the one before us. Aaron was accessory to the wickedness which the people committed in idolizing the golden calf; he shaped and fashioned it with his own hand. What a miserable plea he made to excuse himself. Yet it is just such a one as thousands now make to smooth over and palliate their offences. Let us beware of Aaron's and Moses' sin, lest like them, we fail of getting possession of the good things which are bestowed alone on the faithful, the innocent and the upright. B. B. H.

ANOTHER VICTIM.

We clip the following from one of our exchanges:

"In Farmington, N. Y., Mrs. Nichols, a married woman, hung herself to a rafter in the house, on account of religion. She left the Bible open with a mark at the last verse of the 12th chapter of Luke: 'Thou shalt not go out thence until thou pay the very last mite.'"

We are not informed whether this unfortunate woman had been the subject of a "protracted meeting," or of any of the popular religious excitements of the day. Yet cases of this kind occur so frequently, induced by the terrible doctrine of endless misery, that we are inclined to the conclusion it made life in this instance "a cruel bitter." We are aware that the passage which appears to have cut off all hope, and brought on despair and suicide, is cited as proof of the doctrine of endless sinning and suffering. This wretched woman, no doubt, took this view of the passage, believed, despaired and died. Had she but seen the Father who punishes his erring children to reclaim and save them, instead of the inexorable and terrible adversary burning with revenge and hatred, she might have shunned a wretched and untimely death. This she might have seen; she would not have despaired of the mercy and goodness of God, if the preaching of an "endless hell and a bridgeless gulf" had not filled her mind with gloom and banished hope from the soul.

How long shall tender hearts wither and die, homes be made desolate, tears flow, and the suicide's grave be green in the earth from the promulgation and belief of the ancient heathen dogma of endless wrath?

THE NEW CHURCH IN FRANCE.

The discontented members in the Protestent Church, who, a year ago, voluntarily abandoned the Reformed Church because they could not palm a creed upon it, have succeeded in organizing an establishment of their own and now put forth loud claims to public support. Such a work in our country would be deemed a very small thing. According to the correspondent of "the Independent," a meeting "was held in a little *upper chamber*, away from noise, *without publicity*, without any one save a few Christians *knowing even of its existence*, and the result of its labors will *interest* but very few persons in France. And yet I do not hesitate to believe that the resolutions passed by the Synod will have upon the moral and religious future of France more real effect than those passed by the Congress of Peace." Two weeks were occupied in concocting a creed and devising measures to oppose the Church which is free to all; for the "Reformed Church" has no creed save that of Rochelle, an obsolete affair which, as M. Gasparin said, last year, "nobody believed." The creed which has been adopted is so worded that, like the "39 Articles," it can be interpreted any way, so as to suit the narrowest Calvinist who holds to "foreordination, election and reprobation, and final perseverance of the saints," as well as the most liberal Arminian who holds to the "Universal Atonement," "the possibility of salvation for all men," and "falling from grace." Creeds are precious things, when adopted by those at perfect disagreement. One article of the Union is, "To provide for its expenses by voluntary contributions, and not to receive any aid from the State." That article caused a warm debate of two days, from 9 A. M. to 5 P. M. Some were for a "Regium Donum," *if they could get it*, but finally agreed to accept none if offered.

Bitter and false aspersions are heaped upon the "Reformed Church" and those who adhere to it; and only because it is *liberal*. It will have no formal creed but the Bible; it will tolerate Unitarians as well as Trinitarians, Universalists as well as believers in endless misery. It asks for the "Unity of the spir-

it in the bond of peace." It says, let us "live in peace;" "Him that is weak in faith receive, but not to doubtful disputations." "Let us go on unto perfection," till we all come in the *unity of the faith and of the knowledge* of the Son of God, unto a perfect man, unto the measure of the fulness of Christ." It uses no authority over men's opinions: it asks a pure life, a faith in Revelation, and a labor of love. For this it is denounced by Partialists on both sides the Atlantic, with a most virulent and unchristian spirit. But what is founded on the rock will stand. Let the rest fall. W. S. B.

MINUTES

Of the Otsego Missionary Association for 1849.

This body met at Fly Creek the 26th and 27th inst., and organized by the President, Br. J. A. Bartlett, calling the meeting to order, and by choosing Br. J. S. Palmer, Clerk. The proceedings of the last meeting, the Constitution, and list of members were read; and the Constitution was so altered as to make the fee of membership 25 cents, for both the gentlemen and ladies, instead of $1 for the former, and 50 cents for the latter; after which the Association proceeded to the appointment of the Officers for the coming year. Br. J. A. Bartlett was appointed President, Eli Deming, Vice President, D. S. Morey, Secretary, and John Williams, Treasurer. Brs. H. L. Easton, H. Corey, B. Pierce, N. Stevenson, Lester Taylor, and John Dorthick, were appointed the Board of Managers. Brs. J. A. Bartlett and D. S. Morey were appointed a Committee of Correspondence and Finance.

Remarks.—The right kind of feeling seemed to pervade those who attended this Association. There was quite a Missionary spirit awakened, so much so that $20 60 was raised by membership fees, and placed in the hands of the Treasurer. Considering the smallness of the congregation, this amount shows a willingness to aid in the noble work of the Missionary enterprise. To urge this matter to a speedy termination, Brs. Bartlett and Morey pledged themselves to act as general agents, and as opportunity would permit they are to travel into all those places easy of access, and ascertain what can be raised for the support of a Missionary. They are to travel together, apostle like, for the spread of the Gospel. They are to proceed the Missionary as a kind of forerunner to a more glorious era. God bless them in their labors of love, and efforts to build up our Zion. May they find a willing mind in our professed friends to pledge of their abundance to the support of him the Board of Managers may engage as Missionary. How much can be done for our cause, if all our friends in these destitute places will only manifest a zeal according to the importance of the subject. O, that our Zion would awake from that state of indifference in which she is shrouded, and do all there is ability to do for the spread of the Gospel. Then will she put on her beautiful attire and many hearts will be made joyful in the belief of the truth. Many will be born into the kingdom of Gospel light—redeemed from the power of sin and satan, and be made the co-workers of all that is heavenly and true.

Brethren, awake! Do your duty as the lovers of truth, and great will be your reward. Aid in the great work for which this Association is organized, and soon will the mists of error flee away. God grant it. J. S. Palmer.

CHANGES.

Address Br. D. P. Brown, Mt. Pulaski, Iowa; Br. T. S. Clarke, Upper Lisle, N. Y.; Br. W. H. Harriman, Levant, Maine.

BR. WILLIAMSON'S NEW WORK.

Just Published—Sermons for the People, by Rev. I. D. Williamson. We are now ready to supply orders to any extent for this invaluable work. It contains fourteen sermons on the following subjects: Characteristics of the Gospel; the Gospel Finished; The necessity of Revelation; The Incarnation of the Word; Authority; Miracles; Necessity of Faith; Universal Peace; The Dominion of Man; The Kingdom of God; Obedience the source of Exaltation; Agur's Prayer; Uncertainty of Business; Joy in Heaven.

These discourses are in the author's best style, and are full of interest to all the friends of liberal and consistent religious truth. We trust many thousand copies will soon find purchasers. Price 50 cents.

"THE CHURCH OF THE RESTORATION."

We took a look at the new Church in Brooklyn a few days since. It is progressing finely, though at a slow pace. The walls were up, and the roof nearly covered. The basement will be completed in a few weeks, in which the society will worship till the whole is finished. It is a handsome structure, and if the interior is finished in a style to correspond with the exterior, it will be one of the finest in the denomination. We forbear a description till it is ready for dedication. Union and zeal, such as the Brooklyn Society has manifested, can accomplish almost anything.

AN ACCOMMODATING CREED.

The dissenters from the French Protestant Church, who contended so earnestly a year ago for a creed, and withdrew because they could not force one upon the Church, *nolens volens*, have succeeded in forming one for themselves. A correspondent of the Methodist Advocate and Journal says:

The Paris Synodical Assembly has terminated its first session. Almost all its decisions were assented to unanimously. Their confession of faith has been compiled so as that both Arminians and Calvinists may subscribe to it; and one of its articles, at least, is so worded than the Calvinists will understand it in one sense, and the Arminians in another. It would surely have been better to have said nothing on the subject of controversy between them, than to have put into their creed any equivocal expressions.

INSTALLATION.

The installation of the Rev. Samuel Osgood, late of Providence, as pastor over the Church of the Messiah in Broadway, took place last evening at 7 o'clock. The services were highly instructive and edifying.—*Sun.*

The sermon by Rev. Dr. Dewey was chaste, impressive and excellent. It is to be regretted that Dr. D. is obliged to retire from his pulpit labors. May his mantle fall on his successor.

DENTISTRY

Have any of our friends applied to Dr. Clowes, whose advertisement is in the Messenger columns? We have letters in our possession from distinguished individuals, commending Dr. Clowes' professional operations in the highest terms. He is a man of moral worth, and a good Dentist, having prepared himself for his profession in the best manner.

We are satisfied that all who wish to have work of this kind done, will do well to call on him, at 397 Hudson-street.

The barn of Mr. George Weeks of Hempstead, was destroyed by fire on the night of the 23d inst. Supposed to be the work of an incendiary.

Miscellaneous Department.

CALEF IN BOSTON.*

BY J. G. W.

In the solemn days of old,
Two men met in Boston town;
One a tradesman frank and bold,
One a preacher of renown.

Cried the last, in bitter tone:
"Poisoner of the wells of truth,
Satan's hireling, thou hast sown
With his tares the heart of youth!"

Spake the simple tradesman then:
"God be judge 'twixt thee and I;
All thou know'st of truth hath been
Unto men, like thee, a lie.

"Falsehoods which we spurn to-day
Were the truths of long ago;
Let the dead boughs fall away,
Fresher shall the living grow.

"God is good, and God is light;
In this faith I rest secure;
Evil can but serve the right;
Over all shall love endure."

When the thought of man is free,
Error fears its slightest tones;
So the priest cried "Sadducee!"
And the people took up stones.

In the ancient burying-ground,
Side by side the twain now lie—
One with humble grassy mound,
One with marble, pale and high.

But the Lord hath blessed the seed
Which that tradesman scattered then,
And the preacher's spectral creed
Chills no more the blood of men.

Let us trust, to one is known
Perfect love which casts out fear,
While the other's joys atone
For the wrong he suffered here.

*R. Calef was the author of a spirited pamphlet, exposing the Witchcraft delusion, in 1692, and condemning the conduct of some of the clergy of Boston in respect to it. He was proscribed and bitterly denounced by Cotton Mather, and other strenuous defenders of the Witch mania.

Original.

A SKETCH.

BY LAURA EGGLESTON.

It was a bright balmy evening of June. The declining monarch of day was gilding with glory the Sapphire halls above. The garden bowers, the villa, and white Manse, and the undulating bosom of the Connecticut, all wore a radiancy, as if invested in mantles of gold. The sweet wild songsters, from a thousand flowering branches, made vocal the groves of New England. The meek-eyed floral Sisterhood stood in beauty, waving their emerald robes, and rainbow crowns, delighting the eye, and regaling the senses with delicious aroma, poured from their chalices of pearl on the ambient air. All nature seemed overshadowed with the white Pennon of Peace, and the bending skies looked lovingly down on our mundane dwelling. * * * To me, the glorious sunset, with the beautiful sights and sounds, awakened no joyous sensations. Sublimity and melody were alike unheeded. A juvenile Cousin of mine had suddenly faded at the altar of joy; and even now—was enveloped in a snowy shroud, to be deposited in the cold, dim city of the silent! Flora Lee was one of earth's fairest, purest gems. So meek, beautiful, and singularly gifted. She was an orphan; and had been reared by an amiable and pious lady, distantly related to her young charge. Flora L. and myself were schoolmates together, and of the same age. She was the confidant of my childish thoughts, and our friendship was tender, and strongly cemented by congenial tastes and feelings. Though young in years, her fair spirit was the consecrated vase of devotion. The Bible was her diurnal companion; and she delighted to commit various portions of it to memory, to recite in the Sabbath School. She had a rich, musical voice, and as she stood in robes of white in our juvenile choir, the beholder was struck with her almost seraphic appearance. * * Sweet Flora died, after four hours illness in convulsions! Her last words to me, as I stood in tearful silence by her dying pillow, were cheerful, and even triumphant. "Oh, do not weep for me, dear Laura; we have talked of angels and Heaven. I am going to die; but we shall meet above!" Language is inefficient to describe my anguish, when I saw her, pale, and cold in the arms of the death angel! The deep urn of woe was unsealed in my young heart, and tears rained on the calm, holy brow of the dead from my eyes. Years and years have flown, but Flora Lee lives fresh and beautiful in my memory.

Softly sleep! Departed Flora!
In the silent mansion cold;
Seraph bands are watching o'er thee,
And the star of *Hope*, they hold!

O'er thy dim and holy pillow,
Wave the Lilac's dewy plumes;
Sighs the foliage of the Willow,
And the queenly Lily blooms!

Singing gales, around thee blowing,
Serenade thy slumbers long;
And the brooklet near thee, flowing,
Breathes a dirge, soft, low, and strong.

Grief's pale visage will not greet thee,
Pain no more may cloud thy brow;
Earth's sad changes cannot meet thee,—
Flora is a Seraph now!

German, N. Y.

Original.

QUERIES ADDRESSED TO A TRACT PEDLER.

Some pious Orthodox friend, though unknown to me, seems to have taken special pains to have me read a certain tract published by the American Tract Society. As this is the only one, that I can learn was left in the place, I suppose it was expressly designed for me. I therefore read it carefully, and then passed it round among some of the neighbors.

The tract is entitled "Divine Grace Illustrated." It consists of a story of the conversion of one who, it said, had been a Universalist. Now of the matter of the tract I care nothing at all, for I am confident that the whole story is false, length and breadth; it is not even worthy of a passing notice. But I have a few queries to address to him who is taking the pains to scatter such vile stuff through the country, for no other purpose than to slander a respectable body of Christians.

It is for him and others who are guilty of the same meanness, that I take notice at all of this miserable effusion of bigotry.

My dear friend, I wish to ask you, whether you believe the story related in the above mentioned tract, to be true? Are you convinced that it is true? Are you satisfied that it is a literal statement of facts? If you are not, then you are guilty of circulating a falsehood; a slander upon the character of your neighbors, who, no doubt, will compare with you in virtue and morality, in every respect, except that they have not as much religion to boast of, nor make as many pretenses and long prayers. If the story is true, why was not the *name* of the individual given, the *place* of his residence? Why were these intentionally concealed? Do you not see that, by these means, by concealing the name and residence, we could not easily get at the facts of the case, and thus show that the whole story is false, a fabrication? Was there no design here? If it were a relation of an actual fact, these would not have been omitted, especially as the tract informs us that the individual died soon after his conversion.

I hold you responsible for the truth of the story, as if you were the very author. For if you know that its story is true, then you are able to satisfy any one of the truth, by giving the essential requisites. If you do not know it to be true, then I would ask. What are you knowingly guilty of?

The story, upon its very face, bears evidence that it is a sheer fabrication. It commences by saying that "Mr. G——— was a professed Universalist, a gambler, a drunkard, and awfully profane;" then, when inquired of a little before his death, "what were his feelings respecting *Universalism*?" he said he never felt entirely satisfied with it—it was wrong—it was false." Does not this prove from the individual's own testimony that he never was a Universalist, that he "never was satisfied with it, that it was wrong, that it was false?" None but the most blind and infatuated can fail to see that the story bears its own reputation upon its very face. And here you are circulating this story, which no unprejudiced mind can read without feeling that its only design can be, to cast reproach upon a conscientious body of Christians.

I would ask you in all sincerity and candor, Do you expect to convert Universalists by calling them hard names, by classing them with gamblers, drunkards, and the profane? How long do you suppose it will take you to convert your Universalist neighbors, by heaping upon them villainy and abuse? How long will it take to convert the world by the use of such means? Can it ever be done? O, my heart bleeds to see the unchristian spirit manifested by those who are the pretended followers of the meek and lowly Jesus! How long will it be ere men will imbibe the spirit of Him who went about doing good! Is it Christian to speak evil of your neighbor, and to charge upon a whole body of men, the sins of an individual, admitting that the above story is true? What did you expect to gain by circulating that tract? Did you expect to convert Universalists? Will such means do it? A man must be very destitute of reason or common sense to think thus.

But how does such conduct appear in the eyes of the disbeliever in Christianity? Will it make him love Christianity, to see how zealous different bodies of professed christians are in slandering one another? O, how christianity has bled from the wounds of its pretended friends! It ever has and yet continues to receive its most vital stabs from the hands of those who are its professed friends. "If such is the influence of Christianity, if it thus arrays man against man merely because of an honest difference in sentiment, if it thus leads them to denounce, vilify and abuse each other merely for a difference of opinion, then will I not have anything to do with it; then will I remain an unbeliever! If Christianity thus makes men hate each other, then will I not be a Christian." Thus reasons the unbeliever. And I ask you in all candor, is not this reasoning correct? Does he not act consistently, when he sees such to be the conduct of those who profess to have all the Christianity in the world; to be the disciples of him who came to save sinners, to seek and to save the lost?

Now I charge to professed christians the cause of nine tenths of the infidelity in our midst. It is because of their practical infidelity, that so many are led to look upon Christianity as a mere sectarian scheme, as a device to carry out some selfish ends. Is not this true? Examine the lives and characters of infidels, and you will discover that the great cause of their infidelity lies in the inconsistent conduct of professed Christians. This fact cannot be consistently disputed.

How long shall this continue to be? When will Christians learn to be Christian in their conduct? When will they learn to love their fellow men; when will they cease to speak evil of them; when will they allow all to enjoy their religious opinions without molestation; when will they allow every one to think for himself, and not abuse and look upon him with contempt because he happens to differ from them; when can he worship God according to the dictates of his own conscience? Before this can be, Christians must cease to war against each other, must be Christian in word and deed. When this shall be, then will we behold Christianity, like a great and mighty tree, extend its branches over the whole earth, and all nations shall repose in security under its shade.

I earnestly hope that these few queries may reach you, and so influence your heart as to cause you to see the evil of your ways, to repent of the gross wrong you are committing, to turn to God, serve and honor him, by loving the creatures whom he has made.

I remain yours truly,

NELSON SNELL.

Kelloggsville, Sept. 1849.

THE BIBLE.—The religion of the Bible goes to deprecate all *outward distinctions*—those which are created by the spirit of the world, and which serve to engender hurtful, hateful passions; while it magnifies those distinctions which spring from character, and are the result of real goodness. The artificial distinctions among men are numerous and various. There are the high and low, the rich and the poor, the learned and the ignorant the honored and the despised. There are princes and subjects, the bond and the free. Now, the Bible makes very few distinctions such as these. It represents them as of almost no account in the sight of God. Whatever our conditions in life may be, we are all alike little and vile before Him. We are all alike dependent upon his severeign bounty and mercy.

Whether patricians or plebeians, high or low, we are all subject to the same law, and bound by the same indispensable obligations, and amenable to the same judgment bar.

HOME.—How sweet a thing is a love of Home. It is not acquired—it is a feeling that has its origin elsewhere. It is born with us, brought from another world, to carry us on with joy in this. It attaches to the humblest heart that ever throbbed.

HE who would pass the declining years of his life with honor and comfort, should, when *young*, consider that he may one day become *old*, and remember when he is old that he has once been young.—[Addison.

ONE mistake in priaciple is worse than a thousand errors in opinion.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

POETS' DISCREPANCIES.

BY M. E. TILLOTSON.

"Can you keep the bee from ranging,
Or the ring-dove's neck from changing?
No, nor fettered love from dying
In the knot there's no untying."

Campbell, thy muse was weak and wild
When these false words her fame defiled!
How could she thus descend, and stain
The glory of her early strain?

Was Gertrude's faithful spouse forgot?
Theodoric, Constance, noted not?
O'Conner's child from memory chased?
Thy pictured virtues all erased?

Thy lofty lyre erst moved the heart
With wonder, at thy minstrel art;
What pity, that such lines should chill
The homage it would pay thee still!

Is this the poet's fault, to prove
Him earthly, even in his love?
Him more and less than man by turns?
Yea, says Byron; yea, poor Burns!

But, British bards, believe there dwells
'Mong free Columbia's hills and dells
A host of bards, not unlike you,
Except in this—*in being true.*

* * * * * * *

Can we love less the wild-bird's song
For having loved it well and long?
Have on the heart the faintest trace
Scenes having longest there a place?

Value we less friends kind and good,
For having long as guardians stood?
Or, prize we less the love of heaven,
For having aye rich blessings given?

Does Amazon less rapid flow,
For having rolled ages ago?
Or Erie's waves less life present,
For finding, in Niagara, vent?

Then may *love's* tide ebb from its course,
And freeze upon its living source,
For having found a channel true
To pour its welling volumes through.

Smithville Flatts, N. Y.

TRUTH AND HONESTY.

Two boys of nearly the same age, were one day amusing themselves with that dangerous, though not uncommon pastime, pelting each other with stones. They had chosen one of the squares of the play-ground, thinking by this to avoid mischief. To the consternation of the thrower, however, a missile, instead of resting on the shoulders of the boy to whom it was aimed, entered the library window of one of the lordly mansions forming the quadrangle.

"Why don't you take to your heels, you blockhead? you will have the police after you whilst you are standing there!" was the exclamation of his companion; and he caught him by the arm, in order to drag him from the spot. The author of the mischief still retained his thoughtful position.

"If your father is obliged to pay for that, you will stand a chance of having a good thrashing, Jack," the other boy urged.

"Never mind, Tom, leave me to myself," was the reply, and the young delinquent moved with unfaltering step towards the door of the mansion, the knocker of which he unhesitatingly raised. The summons was answered by a footman.

"Is the master of the house at home?" he with some diffidence, inquired.

"He is."

"Then I wish to see him, if you please."

"That you can't do, my man; but I'll deliver any message for you."

"No, that will not do—I must—indeed I must see the gentleman himself."

The earnestness and perseverance of the boy at length induced him to comply with his request, and opening the door of the library, he apologized for asking his master to see a shabby little fellow; adding that he could neither learn his business nor get rid of him.

"Bring him in," said the gentleman addressed, who having witnessed the transaction, and overheard the conversation, was curious to know the object of the boy's visit. The poor child, whose ideas had never soared above his father's second floor, stood for some moments in stupified amazement when ushered into an elegant apartment; but remembering the painful circumstances which brought him into this scene of enchantment, he in some measure gained his self-possession.

"I am very sorry, sir," he began, in a faltering voice, "but I have broken your window. My father is out of work just now and cannot pay for it, but if you will be kind enough to take the money a little at a time, as I get it, I will be sure to make it up;" and as he spoke he drew a few half pence from his pocket and laid them on the table.

"That's an honest speech my lad; but how am I to be sure you will fulfil your engagement?" Mr. Cavendish returned. "Do you know that I could have sent you to the station-house till the money is made up."

"Oh, don't send me there, sir, it would break my dear mother's heart. I will pay you all—indeed I will, sir;" and the poor boy burst into a flood of tears.

"I am glad you have so much consideration for your mother's feelings, and for her sake I will trust to your honesty."

"Oh! thank you, sir—thank you."

"But when do you expect to be able to make another payment? This is a very small sum towards the price of a large square of plate glass;" and as he spoke he glanced at the four half pence which the boy had spread out.

"This day week, sir, if you please."

"Very well, let it be so. At this hour I shall be at home to see you. Poor Jack made his very best bow and retired.

True to his appointment our high principled boy appeared at the door of Mr. Cavendish's mansion. As the footman had previously received orders to admit him, he was immediately shown into the library.

"I have a shilling for you to-day, sir," he said exultingly, and his countenance was radiant with smiles.

"Indeed; that is a large sum for a boy like you to obtain in so short a time. I hope you came by it honestly."

A flush of crimson mantled to the cheek of poor Jack, but it was not a flush of shame.

"I earned every penny of it, excepting one my moth-

er gave me to make it up," he energetically replied; and he proceeded to say that he had been on the look out for jobs all that week; that he had held the horse of one gentleman and run on errands for another; and in this way he accounted for eleven pence.

"Your industry and perseverance do you credit, my lad," Mr. Cavendish exclaimed; his benevolent counten ance lighted up with a smile. "And know I should like to know your name, and place of residence."

"I will write it, sir, if you please. Indeed I brought a piece of paper for the purpose of putting down the money. I hope I shall be able to make it all up in a few weeks, for I am trying to get a situation as errand boy."

"You can write then? Do you go to school?"

"Oh yes, sir; I go to a free school." And Jack stepped forward to take the pen which Mr. Cavendish held towards him.

"You write a tolerably good hand, my little man. You may, I think, do better than take an errand boy's place. Let me see if you have any knowledge of arithmetic."

Jack stood boldly up, and unhesitatingly replied to the various questions which were put to him.

"That will do my boy. Now, when do you think you will be able to come and bring me more money?"

"I will come again next week, if I'm alive and well, sir."

"That was wisely added, my lad; for our lives are not in our keeping. This, I see, you have been taught."

Another week passed, and again Jack appeared; but his countenance wore an aspect of sadness.

"I am very sorry, sir," he said, "I have been unfortunate, and have only a small sum to give you." And as he spoke he laid the three penny worth of half pence before Mr. Cavendish; "I assure you, sir," he earnestly added, "I have offered my services to every gentleman on horseback that I could see."

"I believe you, my boy; I am pleased with your honest intentions· Perhaps you will meet with better success another time. Let me see; you have now paid one shilling and five pence; that is not amiss for the time;" and with an encouraging smile, Mr. Cavendish suffered him to depart.

Though Mr. Cavendish had from the first concealed his intentions, his heart was planning a work of benevolence which was nothing less than to befriend the poor boy whose noble conduct had won his admiration. For this end he a few days subsequently paid the parents a visit when he knew the son would be at school. He related the incident which had brought him under his notice, and proceeded to ask wether his conduct towards themselves was equally praiseworthy.

"Oh, yes, sir," exclaimed the mother, her eyes filling with tears. "He has ever been a dutiful child to us, and always acts in this straight-forward manner"

"He has indeed, a noble, spirit sir," the father rejoin ed, "and I am proud of him as if he were a prince."

"Would you part with him?" Mr. Cavendish asked. "I have something in view for his future benefit."

"Undoubtedly we would, for his benefit," was the reply of both.

"Well, then, purchase him a new suit of apparel with these two guineas, and bring him to my residence this day week. I will acquaint you with my plans for him for the future."

Language cannot describe the heartfelt gratitude which beamed in the eyes of the happy parents, nor could they find utterance.

When next our young hero came into the presence of his benefactor, his appearance was certainly altered for the better, though no disadvantage of dress could rob his noble countenance of its lofty expression. Mr. Cavendish had previously made arrangements for him to become an inmate of his own house, and had also entered his name as a pupil in a neighbouring school.

John Williams is now receiving a liberal education, and enjoying all the advantages which wealth can procure. Such a sudden change of sad prospects would in many instances prove injurious to the moral character, but with a mind based upon solid principle which our young friend possesses, little fear may be entertained that such will be the result.

The above little sketch is authenticated in every respect, excepting that the names of the parties are concealed. The events occurred a few months ago, and are here made public, with the hope that the truth and honesty, and judicious benevolence exhibited, may stimulate others to "go and do likewise."

KEEP YOUR TEMPER.

"I never can keep anything," cried Emma, almost stamping with vexation. "Somebody always takes my things away, and loses them." (She had mislaid some of her sewing implements.)

"There is one thing," remarked mamma, "that I think you might keep if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "'keep your temper;' if you will only do that, perhaps, you would find it easy to keep other things. I dare say now, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them.

"You have only got into a passion—a bad way of spending time—and you have accused somebody, very unjustly, too, of taking away your things and losing them. Keep your temper, my dear; when you have mislaid any article, keep cool, and search for it. You had better keep your temper, if you lose all the little property you possess; getting in a passion never brings anything to light except a distorted face; and, by losing your temper, you become guilty of two sins, when you get into a passion, and accuse somebody of being the cause. So, my dear, I repeat, 'keep your temper.'"

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her own work-bag.

"Why, mamma!" she exclaimed, "here they are; I might have been sewing all this time, if I had kept my temper."—[Penny Journal.

FREDERICKA BREMER, the distinguished Swedish writer, arrived in this city last week.

NOTICE.

The New York Universalist Sabbath School Conference will meet in annual session at Monticello, Sullivan Co., on Wednesday, Oct. 24th. Each Universalist Sabbath School within the limits of the New York Association, is entitled to send five delegates to the Conference. It is earnestly requested that each school may be fully represented on that occasion. At the last session of this body, Br. Davis Collamore was appointed to deliver the Annual Address. All interested in the advancement of the Sabbath School cause are cordially invited to attend.

J. VREELAND MOORE, Secretary.

ORDINATION.

Notice is hereby given that a meeting will be held in the Universalist Church in Danbury, Ct., on the 17th of October, at 10 1-2 o'clock, for the purpose of conferring Ordination on Br. Geo. H. Deere. Ordaining sermon by Br. Moses Ballou. There will also be services in the afternoon at half past one, and in the evening at 7 o'clock. S. A. HURLBUT, Clerk.

RELIGIOUS NOTICES.

Br. H. Lyon will preach at Westport, Ct., the 3d Sunday in October, and lecture in the Town House at Norwalk in the evening, at 7 o'clock.

Br. H. Lyon will preach at the Blazing Star School House, near Br. D. Tappan's residence, N. J., the second Sunday in October, in the morning, and in the afternoon and evening, as Br, Tappan may arrange.

Br. S. J. Hillyer will preach a funeral Sermon occasioned by the death of Mr. Edward Priestley, at Sing-Sing, N. Y., Sunday, October 14th, at 2 o'clock P. M., and lecture in the same place in the evening.

Br. Balch's Fourth Lecture on "Eternal Hell and Bridgeless Gulf," in reply to Rev. Mr. Schemerhorn, will be given a week from to-morrow evening.

Br. W. H. Rider will preach at Williamsburgh, to-morrow *morning* and *evening*.

BUSINESS ITEMS.

Br. Tompkins send Ladies' Repository, commencing with 1st No. current Vol., to Miss J. E. Fordham, 254 Madison-street, N. Y., and charge this office.

NOTICE.

Br. C. H. Fay will deliver a Series of Discourses, in the Orchard-street Church, on the following Subject. "The Men demanded by the Times." The first Discourse of the Series may be expected next Sabbath, P. M. Services will commence at 3 o'clock.

NEW YORK ASSOCIATION.

This body will hold its next annual session at Monticello, Sullivan County, on Wednesday and Thursday, Oct. 24th and 25th. All Societies of our faith in its limits are requested to send delegates, and ministers, and friends generally are cordially invited to attend. Let there be a large gathering at this spiritual feast.

T. B. Thayer, Standing Clerk.

MARRIAGES.

In Niles, Sept. 17th, by Rev. N. Snell, Mr. Dan Curtis, to Miss Ann Francis, of the former place.

DEATHS.

In Trenton, N. Y., Sept. 3, 1849, of Schirrous Stomach, after a protracted and most distressing sickness of many months, James E. Ashley, aged 40 years, leaving a wife, one child and a numerous circle of friends to mourn his early exit. Yet they mourn not as those without hope, but rejoice in the assurance that their loss is his unspeakable gain.

At Auburn, Sept. 2d, Mr. Robert Beasley, aged 43 years and 10 months.

At Oran, (where she was tarrying a short time on a visit,) on the 25th Sept., Mrs. Melvina Bruce, wife of Rev. A. W. Bruce, of Sullivan, N. Y., and daughter of Mr. Isaac Mendall, Ellisburg, N. Y., aged 31 years. The death of Mrs. Bruce was very sudden and unlooked for. Although her health had been poor for some months, yet she had so far recovered as to encourage her family and friends to hope for a permanent restoration. But this hope was speedily blasted. After a brief and painful illness of three hours, she passed to the world of rest and peace. To a mind of uncommon intelligence, well cultivated and well stored with useful knowledge, Mrs. Bruce added a most affectionate and benevolent disposition. During her brief sojourn in Sullivan, she had won the highest regard of those who had the happiness to form her acquaintance. To her husband and children, her parents, brothers, sisters, and a large circle of relatives and friends, her loss is irreparable. The blow was more severe to Br. Bruce, on account of her death taking place during his temporary absence in discharge of his ministerial duties. But it is consoling to know that he is sustained by the comforting influences of that precious Gospel, which he has so often been called to administer to others in like circumstances. On the 26th her funeral was attended by the writer, in the Church at Sullivan, where a large concourse of citizens attested by their presence, their esteem for the virtues of the departed.

J. M. A.

In West Winfield, N. Y., Sept. 21, Mrs. Odelia H. Chase. The writer, on the following Sunday, (23d,) attended her funeral in the Baptist Church, which was thronged with listeners. Mrs. Chase is another of the innumerable multitude of saints who have departed in the triumphs of our faith. She died as she had lived, and it was the power of this faith which sustained her in her protracted sickness, (Consumption,) and in view of death would often cause her to exclaim with delight in view of the future. She was willing to relinquish the friendships of earth, and all its pleasures, for the more enduring friendships of heaven. She knew that but a short time would elapse before her husband, only child, and other relatives and friends would all join her in that bright world, where parting will never be known—where all will be as Jesus is—holy and forever blessed.

When asked how her faith sustained her, she would reply, "Oh, I am happy, happy!" Her brother asked her how the future appeared to her, and she answered, "All is bright and glorious. I long to lay my weary body down, and go home." At another time, but a few days before her death, he asked her if she was a Universalist, and her ready response was, "Yes, yes—that sustains me. I could not leave you if it were not for that."

She was, at times, much troubled for breath, and when she was thus laboring, one of her uncles asked her if it was hard work, when she sweetly replied,

"Jesus can make a dying bed
As soft as downy pillows are."

She said the "other faith," meaning professed orthodoxy, "is too narrow—it leaves an aching void. I go, but I shall soon meet you all in heaven." To her uncle she once remarked, "I hear the angels singing—O, such sweet music"—"My faith is as good to die by as it is to live by." On the day of her death, she said, "O, I am happy, I am happy," and in this state of mind she fell asleep in Jesus.

Frequently would she say to her loved companion, "Why not give me up?—why mourn for me?" and then would she remark to her other mourning friends, "O let me die the death of the righteous, and let my last end be like his."

During her whole sickness, she was a true example of patience and Christian resignation; and her religious opposers, for some cause or other, reported that she had experienced a change of heart, that she had renounced her faith, &c. This came to her and her family's knowledge previous to her death, and her brother asked her if she still cherished the faith of Universalism, and she emphatically answered, "I do, and shall die in that faith." That she had experienced a change of heart none of her friends ever doubted; and that she had found Jesus precious to her soul, is clearly testified by her daily experience, long before her last sickness, and every day thereafter to the time of her death. And knowing the certainty of her dissolution, she would frequently remark, "O, that Br. Woolley could be obtained to attend my funeral," but as he could not be present, it was her dying request that a minister of like precious faith should be obtained. This request the writer fulfilled—dispensing to a large and attentive audience those truths that were the joy of her life, and her consolation in death. God bless all her relatives and friends.

We will note one thing more. At the conclusion of the sermon, I invited the Baptist preacher to read the closing hymn, but before he did it, he availed himself, unasked, of the opportunity to say that he had been three times called to visit Mrs. Chase at her especial request—that he had talked with her, "and that she had found Jesus precious to her soul," &c. That she had found Jesus thus precious, her life is ample testimony, but that this resulted from Elder Lawton's parochial visits, as he designed to be understood, is not true. But what is the most singular of the whole affair is this: Mrs. Chase's mother informed me that Elder Lawton was never invited to pay her daughter a visit, by her or any of the family; and why Elder L. should affirm to the contrary is not easy to state, unless he thought falsehood would better subserve his purpose than the truth. We are sorry that he should take such a course to abuse the dead, and to oppose the truths she had long loved and cherished, and in the belief of which she most joyfully died. As he uttered this untruth in public, we think it no more than just that he should be thus publicly exposed.

We would say to him, and all others who are addicted to such opposition, that they cannot overthrow Universalism by such evil means. God will overrule such conduct to their overthrow and disgrace, and to the upbuilding of our beloved Zion.

J. S. Palmer.

Edmeston, Sept. 24, 1849.